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is an excellent corrective to those who refuse in judging Nietzsche to pass through the essential stage of appreciation. But a converse maxim of equal value, and perhaps of more immediate urgency to biographers, would bid us remember that only those who are vigilantly critical of a writer's faults can give a discerning and hence an enduring estimate of his merits. With a sincere sense of gratitude to Dr. Salter for his services to Nietzsche scholarship, though not to Nietzsche criticism, let this supplementary canon be brought under his notice.

HERBERT L. STEWART

DALHOUSIE UNIVERSITY
HALIFAX, NOVA SCOTIA

BRIEF MENTION

NEW TESTAMENT

KENT, CHARLES FOSTER. *The Shorter Bible. The New Testament*. Translated and arranged with the collaboration of Charles Cutler Torrey, Henry A. Sherman, Frederick Harris, and Ethel Cutler. New York: Scribner, 1918. xix+305 pages. \$1.00.

The task which the authors of this work set themselves was well worth undertaking. They have endeavored to set forth the principal historic facts recorded in the New Testament and its principal teachings stripped of the obstacles to an understanding which are created by an archaic translation and by the inclusion of duplicate accounts of events and of passages which are so closely associated with forgotten or unfamiliar events or thinking as to make little or no appeal to the modern reader. The historical method of study seeks to take the reader back to the times in which the book was written and the event occurred and put them in the position of reading as men of that day read and hearing as they heard. Professor Kent and his associates have aimed to bring the New Testament down to the present day, and as far as possible to put the reader in a position to read it as if it were written yesterday.

Yet with this purpose they have attempted to combine a measure of the historical point of view. Even their Preface betrays this when it says that the book aims to set in *logical* and as far as possible *chronological* order those parts of the Bible which are of vital interest and practical value to the present age. But why chronological? And if the purpose is to give to the reader as much of Paul's thought as is of "practical value to the present age," why try to put in this chronological order those portions of his letters which the book includes? The abbreviation of the book destroys largely the indications of the historic situations out of which they arose. Why then retain a chronological order? Why not indeed drop the names of the people addressed and arrange the selections in a purely logical order calculated to make clear the apostles' general scheme of thought, as had previously been done in the case of Jesus? This is the main thing to be said in adverse criticism of the book. Adopting in the main a modernizing and logical point of view, it nevertheless clings to the historical sufficiently to mar the success of its modernization, but without giving a real chronological view.

The gospel material is divided into three parts: the life of Jesus mainly taken from the Synoptic Gospels, the teaching of Jesus likewise taken mainly from the synoptists, and, at the very end of the book, the Gospel of John in abbreviated form. This arrangement of course presupposes a critical point of view, yet it is also called for by the nature of the material and the practical purpose of the book. One only wonders why two or three passages from John are used in the life of Jesus, and why the particular passages used are selected.

The translation is frankly modern, and in the main good. It follows the Revised Version in its frequent ignoring of the distinction between the noun with the article and without it, but there is little else to criticize. It is a manifest slip of proofreading when in the beginning of Galatians Paul makes his apostolic commission to be derived from Jesus Christ and God the Father "and from all the brothers who are with me."

As the authors in their Preface state, the book will not take the place of the standard versions of the complete New Testament, least of all for historical study, but it is a valuable supplement to them, especially for the reader with but little time at his disposal.

E. D. B.

CHURCH HISTORY

KÖHLER, W. *Martin Luther und die deutsche Reformation*. Leipzig: Teubner, 1916. v+135 pages. M. 1.50.

The author is a Zürich professor who has written somewhat extensively on the German Reformation, and has also interested himself in the field of early Pietism. This book is a brief popular presentation of Luther for German readers, calculated to promote admiration for the Reformer as a personal embodiment of the German spirit. Of the one hundred thirty-five pages twelve are devoted to an introduction covering the principal aspects of Christian society at the opening of the sixteenth century—the emperor, the Diet, the knights, the pope, and humanism. The usual information is given on Luther's family and education to the thunderstorm at Stotternheim, which was "his Damascus," and decided him to enter a monastery. The visit to Rome in 1511 is regarded as not decisive in Luther's career, although it roused his national feeling against Italy. The struggle with the papacy is rapidly outlined. In the chapter on "Organization of the Reformation" attention is called to Luther's efforts to promote evangelical worship, and to his contributions to church song. His intolerance, especially toward the Anabaptists, is recognized, but is distinguished from that of the medieval church toward heretics. "Luther wanted heresy punished not as an offence against church dogma and faith, but as blasphemy against the outwardly Christian order of society." This, we are told, while apparently a trivial sophistry, is really the key to Protestant toleration. His attitude toward the peasants is explained on the basis of his fundamental idea of the duty of obedience to rulers. Similarly his dualistic view of life accounts for his teaching that "When Christians engage in war they do so not as Christians but as obedient subjects." Luther was unshakably loyal to the Emperor ("*Kaisertreu ist Luther bis in die Knochen*"). His adoption of the territorial principle for the church, made necessary by the times, was by no means in accord with his ideals. The church, he thought, should be unhampered by political considerations; "Christ did not trouble himself about politics." The final chapter, on "Luther, the Man and His Work," is an edifying discourse on the text, furnished by Mme de Staël, "Luther is the most German among the great Germans."

J. T. M.